



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 29, 2012

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

Prayers and Best Wishes

are offered for and to Andrei and Lena Labai who are relocating to Minnesota. As today is their last Sunday, we ask the Lord's divine protection and blessings for them! May the Lord grant them many blessed years!



SUNDAY, APRIL 29TH

Holy Myrrh-Bearing Women

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour
 Egg Hunt

SATURDAY, MAY 5TH

5:00p.m. No Class
 6:00p.m. Great Vespers

SUNDAY, MAY 6TH

4th Sunday of Pascha

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour



Egg Hunt - Today

The Egg Hunt will be held today, following the Divine Liturgy, and during the coffee hour. Parents are asked to help their children gather together near the flag pole when Mat. Emily announces the time for the start of the hunt.

The Parish Council

will meet very briefly today for literally 2 minutes. All invited.

Many Thanks to Ss. Peter & Paul in Manville, NJ!

This week we received a very generous donation of \$4,100 toward our renovations from Ss. Peter & Paul Orthodox Church in Manville, NJ! May the Lord bless them all for their exceptional kindness!

The Saturday Evening Class

is being postponed until the church moves to the new property. The Vespers will be held as usual at 6:00pm. Thank you for your understanding.

Witnessing to the Resurrection

And so the apostles gave witness of the resurrection of the Lord Jesus with great power. And great grace was on them all. Then the word of God spread, and the number of the disciples multiplied greatly. (Acts)



The Prayer List

We have recently "cleaned-up" our prayer list. If you have someone you would like to add, please put their name on the list in the back of the church. Thank you!

Notes for the Paschal Season:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ "Christ is risen" is sung / said at the beginning and end of all prayers until the leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

READER SCHEDULE

Sunday, May. 6th

Constantine Mitsopoulos

Sunday, May. 13th

Bruce Eckerd



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Ana Lucia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina.

OPERATING THRU 3/31/12			APRIL OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Goal	Expense
13,601	17,027	-3,427	9,088	4,858	+4,230	47,746 + 30K	80,000	73,903

A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

- 1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
- 2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
- 3) **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.



"THE FIELDS ARE RIPE FOR THE HARVEST" DETAILS MISSION, EVANGELIZATION OPPORTUNITIES IN MEXICO

From OCA.org / April 26, 2012

As reported on the web site of the Orthodox Church in America on April 3, 2012, His Beatitude, Metropolitan Jonah, and Priest John Parker, chairman of the OCA Department of Evangelization, visited Mexico during the first week of April to ascertain ways the department might further assist His Grace, Bishop Alejo in expanding ongoing evangelization efforts throughout the country.

Upon their return on April 6, Father John shared his impressions and offered insights into evangelization and missionary efforts in "the greatest missionary land in the OCA" in a monograph titled "The Fields are Ripe for the Harvest." In it, he reflects on the endless opportunities that are presenting themselves to proclaim the Gospel across Mexico.

"The Fields are Ripe" is now available in PDF format and an expanded photo gallery of their visit may be viewed on OCA.org

The Diocese of Mexico, which formally celebrated its 40th Anniversary in January 2012, maintains communities and missions in a number of towns and villages – some of them in very remote areas – in addition to the cathedral in the nation's capital. The Department of Evangelization hopes to work more closely with His Grace, Bishop Alejo of Mexico City, and the Diocese, and will discern ways to accomplish this based on information gathered during the visit.



THE RESURRECTION OF CHRIST

From These Truths We Hold

The Resurrection of Christ the Redeemer is the completion of the Great Work for the redemption of mankind from enslavement to Satan and corruption; the power of sin is destroyed and Death itself is abolished. The Resurrection of Christ grants every one the right to call himself a child of God; it is the return of Paradise lost, the threshold of the Holy of Holies of immortal life and communion with God. St. Paul tells us that if there had been no Resurrection then our Christian faith would have been deprived of any foundation or value: If Christ has not been raised, then our preaching is in vain and your faith is in vain,... If Christ has not been raised, your faith is futile and you are still in your sins (1 Cor. 15:14, 17).

But Christ is risen; He rose the First among the sons of earth, and thus manifested His Might and His Divine Power. Through our forefather's disobedience to God, sin took possession of human nature, and brought decay and death in its wake. But

Christ abolished original sin and cleansed the fallen Adam (Eph. 1:7). With His divine blood He raises man into a new creation (1 Cor. 15:13-26).

The Holy Orthodox Church triumphs, exults and rejoices, magnifying and extolling Christ's glorious Resurrection, the great and wonderful manifestation of Divine Love and Forgiveness and the beginning of everlasting life. On this Feast of Feasts, this Triumph of Triumphs, the Holy Church exults in her love for her beloved Bridegroom, Who rose from the tomb for our salvation, and summons us, Her faithful children, to this eternal Feast of angels and men. This greatest feast, illuminated by the light from on high, is a divine prefiguration of the general resurrection of all those who have died from the beginning of time. And this is so because, as the Paschal Hymn so triumphantly proclaims: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!